

know thee, the over-powerer in battles,
the unconquerable, the conqueror.

4. INDRA, MAGHAVAN of unbroken truth, it ever
comes to pass as thou in thy knowledge
may'st
desire; by thy protection, O handsome-jawed,
may
we obtain food, speedily, O thunderer, subduing
our
enemies.

5. ITOBA, lord of rites, give us (our desire)
with
all thy helping powers;¹ hero, we worship thee
as
happiness, the glorious, the obtainer of wealth.²

6. Thou art the increaser of horses, the
multiplier Varga

XXXVII.

of cows; thou, deity, with thy golden
body art a
very fountain; none can harm the gifts
laid up for
me in thee; bring me whatever I ask.³

7. Thou art (bounteous), come; may'st thou
obtain

• wealth to distribute to the worshipper;⁴
shower thy
bounty, HAGHAYAN, on me desiring cows,
shower it,
INDRA, on me desiring horses.

8. Thou grantest many hundreds and
thousands
of herds as a gift (to the offerer). Uttering
long
praises,⁵ we, hymning INDBA, the destroyer of
cities,
bring him before us for our protection.⁶

¹ Sc. the Maruts.

² *Sama Veda*, I. 3. 2. 2. 1'; II. 7. 3. 3. 1.

³ *Sdama Veda*, II. 7. 3. 2. 2.

⁴ Sayana's text leaves *clierave* in the first line
unexplained.

In the *Sama Veda* Comm. it is explained *chetayit-*
re which. (like
medhdm) probably only means "the
worshipper." The St.

Petersburg Dictionary gives it as "
begehend (ein heiliges
Werk)."—Sdma Veda, L 3'. 1. 5. 8; II. 7. 3. 4. 1.
⁶ Benfey takes *vipravachas* as "Lieder der
Lobsänger habend."
⁶ *Sdma Veda*, II. 7. 3. 4. 2.